

## CFBC Hymns Class 44

### M. R Newbolt (1874-1956) “Lift High the Cross”

Now is the time for all of you that love souls! You may see men more alarmed than now, I hope they may not be—I pray to God that they may not be—but if they should, avail yourselves of it. You have the balm of Gilead—when their wounds smart, pour it in! You know of Him who died to save, tell them of Him. ***Lift high the Cross before their eyes.*** Tell them that God became Man that man might be lifted up to God. Tell them of Calvary, and its groans, and cries, and sweat of blood. Tell them of Jesus hanging on the Cross to save sinners. Tell them that there is life for a look at the Crucified One!

An excerpt from a sermon by Charles Spurgeon

#### **1 Corinthians 2:1-5...**

And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. **2** For I determined to know nothing among you except Jesus Christ, and Him crucified. **3** I was with you in weakness and in fear and in much trembling, **4** and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, **5** so that your faith would not rest on the wisdom of men, but on the power of God.

*When Paul preached “the cross” he preached a message which explained that this instrument of rejection had been used by God as His instrument of reconciliation. Man’s means of bringing death to Jesus was God’s means to bring life to the world. Man’s symbol of rejecting Christ was God’s symbol of forgiveness for man. This is why Paul boasted about the cross! When you look at the Cross, what do you see? You see God’s awesome faithfulness. Nothing – not even the instinct to spare His own Son – will turn him back from keeping His word*

Sinclair Ferguson

*The cross stands as the focal point of the Christian faith. Without the cross the Bible is an enigma, and the Gospel of salvation is an empty hope.*

James Montgomery Boice

*By the cross we know the gravity of sin and the greatness of God’s love toward us.*

John Chrysostom

*In the cross we find a perfect reconciling of God’s blazing holiness, holy justice, incomprehensible wisdom, omnipotent power and unfathomable love.*

Bob Kauflin

*At the cross we catch a glimpse of the enormity of our sins' offense to God. Here we learn about hell as Jesus, God's beloved Son, takes the retributive punishment that we deserved, even separation from God, to deliver us. Here we look deeply into the mystery of the love a holy and righteous God for sinners.*

Robert Peterson

*It is at the cross where God's Law and God's grace are both most brilliantly displayed, where His justice and His mercy are both glorified. But it is also at the cross where we are most humbled. It is at the cross where we admit to God and to ourselves that there is absolutely nothing we can do to earn or merit our salvation.*

Jerry Bridges

*By His death on the Cross, Christ has become the Lamb that was slain for us, our Redeemer, the One who has made peace between us and God, who has taken our guilt on Himself, who has conquered our most deadly enemy and has assuaged the well-deserved wrath of God.*

Mark Dever

*I fear that the cross, without ever being disowned, is constantly in danger of being dismissed from the central place it must enjoy, by relatively peripheral insights that take on far too much weight. Whenever the periphery is in danger of displacing the center, we are not far removed for idolatry.*

D. A. Carson

*The cross lies at the heart of all God did through Jesus Christ. It is the supreme example of God's power and wisdom displayed in what the world considers weakness and foolishness (1 Corinthians 1:18-25). And anyone who wants to know God must find Him in Christ crucified.*

Don Whitney

*Lift High the Cross* was written by George Kitchin in 1887. At the time he wrote the song, Kitchin was the Dean of Winchester for the Church of England.

“It has been suggested that the hymn was inspired by the story of Constantine the Great's conversion to Christianity after seeing a cross with “In hoc signo vinces” on it. It was intended as a festival hymn and was first performed in Winchester Cathedral.”

Lift high the cross, the love of Christ proclaim  
till all the world adore his sacred name.

Come, Christians, follow this triumphant sign.  
The hosts of God in unity combine.

“Lift high the cross” joins earlier contributions as one of the great processional hymns... **The original version with 11 stanzas plus refrain was written for a festival service under the auspices of an important mission organization, the Society for the Propagation of the Gospel, held in Winchester Cathedral in 1887 by George William Kitchen (1883-1894)...**

Kitchen’s original was altered by Anglican priest Michael Robert Newbolt (1874-1956), who later became Canon of Chester Cathedral, for the Supplement to Hymns Ancient and Modern (1916). Through this publication the hymn has gained prominence around the English-speaking world.

“Lift high the cross”...finds a biblical basis in John 12:32, “And I, when I be lifted up from the earth, will draw all men to myself”.

Another influence comes from the fourth century, based on a story of the Emperor Constantine’s vision as told in Eusebius’s Life of Constantine, in which he saw a cross inscribed with the words, “In hoc signo vinces” (“in this sign [of the cross] you will conquer”). Constantine recognized Christianity officially as a religion of the state, providing a basis for further spread of Christianity.

<https://www.umcdiscipleship.org/resources/history-of-hymns-lift-high-the-cross>

**Lift High the Cross, the love of Christ proclaims  
Till all the world adore His sacred Name**

Come Christians follow where our Savior trod  
Our King victorious Christ the son of God

Led on their way by this triumphant sign  
The hosts of God in conqu'ring ranks combine

O Lord once lifted on this glorious tree  
As Thou hast promised draw men unto Thee

For Thy blest Cross which doth for all atone  
Creation's praises rise before Thy Throne.

So shall our song of triumph ever be:  
Praise to the Crucified for victory!

***Refrain***

***Lift high the cross, the love of Christ proclaim  
till all the world adore his sacred name.***

## **Evangelism and Its Urgency...**

*Satan's greatest success is in making people think they have plenty of time before they die to consider their eternal welfare.*

John Owen

*The God who is worthy to be known and served for who He is, is Himself the answer to this world's longings. And those who know Him best are best equipped to serve Him. He is their message. If we have discovered the glory of God in the face of Christ, we must not hold back. The God of glory must be made known.*

Tom Wells

*When you hear of a notorious sinner, instead of thinking you do well to be angry, beg of Jesus Christ to convert, and make him a monument of His free grace.*

George Whitefield

*The Christian call to evangelism is a call not simply to persuade people to make decisions but rather to proclaim to them the Good News of salvation in Christ, to call them to repentance, and to give God the glory for regeneration and conversion. We don't fail in our evangelism if we faithfully present the Gospel and yet the person is not converted; we fail only if we don't faithfully present the Gospel at all.*

Mark Dever

*Understanding our inability to choose God unless God first chooses us actually frees the evangelist to evangelize, and leaves the converting to God!*

Michael Lawrence

*If sinners will be damned, at least let them leap to hell over our bodies. And if they will perish, let them perish with our arms around their knees, imploring them to stay. If hell must be filled, at least let it be filled with the teeth of our exertions, and let not one go there unwarned and unprayed for.*

Charles Spurgeon

*If a church truly loves God and the fame of His name, it is jealous for more and more people to know and praise Him. Every conversion means one more mouth is praising God, and every church planted is a chorus of mouths. Our love for the world is born out of our love for God. The greater our love for God, the greater our desire for others to display God's glory by enjoying Him.*

Jonathan Leeman

## John 4...

7 There \*came a woman of Samaria to draw water. Jesus \*said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman \*said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She \*said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" 13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." 15 The woman \*said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw." 16 He \*said to her, "Go, call your husband and come here." 17 The woman answered and said, "I have no husband." Jesus \*said to her, "You have correctly said, 'I have no husband'; 18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." 19 The woman \*said to Him, "Sir, I perceive that You are a prophet. 20 Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship." 21 Jesus \*said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 God is spirit, and those who worship Him must worship in spirit and truth." 25 The woman \*said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." 26 Jesus \*said to her, "I who speak to you am *He*."

27 At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?" **28 So the woman left her waterpot, and went into the city and \*said to the men, 29 "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" 30 They went out of the city, and were coming to Him.**

31 Meanwhile the disciples were urging Him, saying, "Rabbi, eat." 32 But He said to them, "I have food to eat that you do not know about." 33 So the disciples were saying to one another, "No one brought Him *anything* to eat, did he?" **34 Jesus \*said to them, "My food is to do the will of Him who sent Me and to accomplish His work. 35 Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. 36 Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 For in this case the saying is true, 'One**

*sows and another reaps.’ 38 I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.”*

***39 From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” 40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. 41 Many more believed because of His word; 42 and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”***

43 After the two days He went forth from there into Galilee. 44 For Jesus Himself testified that a prophet has no honor in his own country. 45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

### **“Fields White For Harvest” (Excerpts)**

A sermon by Charles Spurgeon

**MANY unbelieving Christians have a very large stock of reasons for not expecting to see many conversions. They suppose that any present manifestation of the Divine power in connection with the Truth of God is not to be expected. They read the history of past ages and they wonder, and sometimes, when their eyes are sufficiently clear, they look forward with some sort of hope to the repetition of these scenes in future years, that is to say, when they, themselves, are dead and buried, and a new age shall have come upon the world.**

**But as to God working any wonders in the world now—as to the conversion of thousands now—they do not expect it. And if it were to happen they would be surprised, and beyond all measure astonished. They are forever dwelling in the past, or seeking to roost in the future—but as for now, now seeing God’s arm made bare, now setting to work for the conversion of men, now expecting that God will win hearts unto Himself—they are not brought up to this mark yet.**

**Their common reason for expecting nothing now is this—that there are yet four months, and then comes the harvest. They say, “This is not the time. We must have patience. We must wait. This is not the man. This is not the hour. This is not the place. We must wait till, under other circumstances, other men being given, we look for grander results. We must not expect them now—there are yet four months, and then comes the harvest.”**

**You know that this is the general feeling at present in the Christian Church—not to expect any great things now, but to be waiting and watching for something or other which may one of these days, in the order of Providence, “turn up.” Meanwhile, it is true that death does not cease to slay! Meanwhile, it is a fact that our cemeteries and graveyards are being crowded, and that multitudes are perishing for lack of knowledge. Meanwhile, it is most true that error stalks like a pestilence through the land. It is true that, as yet, Christ does not see of the travail of His soul and that few are the travelers who go through the strait gate. But these good people seem indifferent to the perishing millions, and only say, “There are yet four months, and then comes the harvest.”**

I have noticed that this kind of feeling has crept into the individual workers, too. **In the Sunday school, how many a teacher does not expect to see the children of his class converted, but fondly hopes that perhaps, when they are grown up, the benefit of the instruction which he imparts to them may be apparent? “There are yet four months,” they say, “and then comes the harvest.”** The most of those who teach our young people have become hopeful that perhaps before those young persons shall actually die, or before they come to be grayheaded, some Truth that has been dropped into their hearts may perhaps germinate, and bud, and come to perfection—but **they do not expect a present blessing. “There are yet four months, and then comes the harvest.”**

**Take the most of our ministers, and what are they looking for? They hope that God may visit their congregations. But as to holding enquirers' meetings every week, and expecting to find people crying, “Sir, what must I do to be saved?” after their sermons—all this is not according to their notions. “There are yet four months, and then comes the harvest.”** One of these bright sunny days, one of these long-expected months of which the Prophets have talked so long, perhaps in the Millennium year, which some say is drawing so near, they are expecting wonderful things, for “there are yet four months, and then comes the harvest.”

Truly, my Brethren, one's ears have been dinned and...has got sick of hearing that “there are yet four months, and then comes the harvest.” **Patience is a virtue, but sometimes decision is a greater one! To wait long is well, but not when the harvest is ripe and ready—for then it will lie upon the ground and rot! To wait may be well, but not when men are dying—no, when Hell is filling! Not when immortal souls are in jeopardy! Not when the plague is raging, and we have, today, to stand between the living and the dead, and wave the remedy of the Gospel of Jesus Christ that the plague may be stopped!**

**Four months, indeed. Four months! Have there not been months enough already? We have waited long!** We have waited till our patience may well have exhausted itself. It was to be four months in the days of our grandfathers. It was to be four months in the days of our fathers! And now it is to be four months still!

**Oh that we would learn the Savior's words, and say no longer that "there are four months, and then comes the harvest"! But let us do as He says, "Lift up your eyes and look at the fields for they are already white for harvest." Expect a present blessing! Believe that you will have it! Go to work to get it, and do not be satisfied unless you do have it!**

Let me dream dreams of the future and put you off from looking for a blessing only in the future—for **though it may be true that your words will be blessed after you are dead—yet do not be content with that hope, but want them to be blessed NOW.** Though, possibly, a sermon may bring a soul to God twenty years after it is preached, yet do not think of that! Think of those who are present while it is preached, and be not satisfied unless now, on the spot, you reap some of that wheat which is already white for harvest!

We shall now come directly to our subject, and may we have strength given by God's Grace to stir up Christian laborers to great and instantaneous diligence. **We shall take our text in three ways—signs of harvest, needs of harvest, and fears of harvest.**

**SIGNS OF HARVEST.** "Do you not say, 'There are yet four months, and then comes harvest'? Behold, I say to you, Lift up your eyes and look at the fields for they are already white for harvest." **What signs were there, when the Savior uttered these words, from which the disciples might effect an immediate gathering of souls? I answer, first, that there was this sign—that the Savior had preached a sermon and that the whole of His congregation had been converted!**

**You will remind me that He had but one hearer. Yes, but that is the first point to which I want to come. The conversion of one soul by the Gospel should be to you a hopeful sign that God intends to convert others!...If some have found the Savior, why not more? Christian Soldier, you have a sword in your hand that has won one battle—why should it not win another, and another, and another? You have the Omnipotence of God with you which has already broken one hard heart—why should it not break other hard hearts?**

**...We have got the right medicine! We have got the right power! Therefore let us hope that there is a harvest to be reaped now!**

**But, again, there was another hopeful sign, namely, that this one convert was at that very moment diligently engaged in making more converts.** "The woman then left her water pot and went her way into the city, and said to the men, Come, see a man which told me all things that ever I did." We hear a great deal of strategy. It was our Savior's strategy to bless the men of Samaria through this woman. He said to her, "Go call your husband, and come here." **This is the blessing about the Gospel—that if it gets into one person's heart it is sure to run from that one to all those who live in the neighborhood and who are the surroundings of that saved one!**



**Just strike the match and let the spark drop in the prairie, and what a roaring ocean of flame shall soon come from it! Let God's Grace fall into one soul and who knows what the end shall be? It only needs a beginning! Get one soul saved and you have got a preacher of Christ at once!**

...Here, then, were two signs of harvest—there was one saved, and that one was trying to bring others to be saved. But there was a third sign that was better still, namely, that the others were coming to hear. There they came, a whole troop of them from that little town, all anxious to listen to the Savior! Oh, it is a blessed sign in these times of ours that men are willing to listen to the preaching of Christ! We can scarcely find places large enough now in which to accommodate the multitude. It is true they will not go to hear some ministers—who would? Who cares to go to hear where the preaching is dull?

...Simple speech, plain talk about Christ, does win the ear still, and if it is but tried, and it really is the Gospel that is preached, there will never be a lack of hearers! See how Sunday night after Sunday night the theatres have been filled when our Brethren have gone there to preach to the working classes the Gospel of Jesus Christ! It is false that the working men of London do not care to hear the Gospel—they do care to hear it. **Only preach it so that it can be understood—take the velvet from your mouths and speak plainly—and they will be sure to come to listen.**

This is always a good sign, and we may fairly expect a harvest when once we get the people to hear. When the fish get round the net, surely some of them will be taken. And when the furrows lie open, surely he who scatters good seed may have hope that he shall see it spring up. Brothers and Sisters in Christ, I am persuaded there never was a time when people were more willing to listen to the Gospel of Christ than now! They will hear it if you only preach it so that it can be understood! **Do not, of course, expect them to listen to you if you are not earnest about what you have to say. But if you have something to tell them that is worth their hearing, never fear but what they will give you the hearing...**

**But there was yet a better one. Our Savior knew that a harvest was approaching because the persons who were coming to hear were the very people who seemed the least likely to listen to His Word. They were Samaritans who were coming.** “Oh!” said the Jew, “a Samaritan!” If he merely heard the word, “Samaritan,” he turned on his heels and went his way very much in the same style as some of our gentlemen do if they merely hear the word, “rough,” which is supposed to be the conglomeration of everything that is horrible! And yet the person who happens to be called a “rough” may be rough in nothing but his garments, and may have as gentle a heart as ever beat beneath broadcloth. But so it is. **Sometimes the very people come to hearken to the Gospel whom you would least expect to see listening to it, and this is a good sign.**

**...It seems to me that no nobler opportunity could present itself than now. Now is the time when the corners of the streets should ring with ministers' voices! When the Word of God should be distributed in every house! When you should give away tracts, not such poor tracts as are mostly given away, but tracts with something solid in them, and these should be given away by millions, for just now men are thoughtful, and let them have the grand revealed reality to think about!**

**...Up, then, Believers! If the Bible is worthy of your belief proclaim it to others, and proclaim it especially just now. Now is the day and now is the hour, for the fields are already white for the harvest.**

**Supposing all this to be true, we shall now speak of HARVEST NEEDS. The needs of harvest are, first, many laborers. If many souls are to be converted, there must be many to preach to them.** If we are to expect a great ingathering, as I think we ought, there must be much energy used and much effort put forth. **“Pray you, therefore, the Lord of the harvest that He would send forth laborers into His harvest,”** and ask Him to be pleased to stir up Christian zeal throughout the whole of Christendom that advantage may be taken of this auspicious hour. **You cannot reap without laborers...**The first need, then, is more laborers. **Who is there among you who will consecrate himself to God?**

**...The next thing that is needed is sharp sickles as well as more laborers. A laborer is no good unless he has got a sickle, and if he can keep his sickle sharp, so much the better. You must get a hold, dear Friends, of God's Truth. You will do nothing without that Truth of God, and you must have that Truth well understood.** You must grind your sickles—you must go to work with such cutting Truths as justification by faith, as the total ruin of mankind—the hope that is laid up in the Cross, the energy of the Holy Spirit.

And when you know these Truths, and know how to use them, you shall then be made great reapers in the Master's harvest! **It is idle to say, “I will go,” and then go with no tool in your hands. Get the Truth. Get hold of it well, get it sharp and in good order, and who knows, under the blessing of God the Holy Spirit, what you may do!**

**And we need some of you, if you cannot do anything yourselves either in reaping, or binding, or bringing the sheaves home, at least by kind words and loving speeches to bring refreshments to the reapers.** You can sometimes remind them of the success you know they have had in certain places. **You can cheer them when they begin to grow uneasy. You can go to those who are working hard and say, “Be not discouraged! God has blessed you to my soul. God has owned your work in such-and-such cases. Persevere, and God is with you!”**

**...Oh, if every talent we possess were but consecrated to Christ! London, you need not be in the dark if all God's lamps which are in you were but lit! O you mighty city! You need not be ignorant of the Gospel if the tongue of every child of God would but tell it out. If we were all enlisted, all made soldiers for Christ, might not this country yet feel the power of Christ?**

**...I charge you who love the Lord—I charge you by the nearness of death, by the shortness of the time in which you can serve your Master—do not one of you be idle!...Of what service can you be?**

Hasn't Christ done much for you? Do you profess to have been bought with His blood? Have you dared to sing—

“I love my God with zeal so great  
That I could give Him all”

and are you doing nothing? **Some of you drink in the Doctrines of Grace, but if they are, indeed, true to you, show the Grace of the doctrines by spending and being spent in the Master's cause!**

These, then, are the needs of harvest.

**And now, lastly, THE FEARS OF HARVEST.** The farmer sometimes fears that through lack of laborers he may be obliged to leave the wheat out in the field till it is considerably damaged...

**My dear friends and fellow reapers, this great city is the field that is white for the harvest!**

**...I am jealous, not only to have souls saved, but to have them saved while young. Why should Satan have so much of their time? Why should so many years of their influence be thrown into the wrong scale?**

**...I charge you, if you would not see souls lost, rise, and with the sickle get to the harvest, for meanwhile do you not know that there are other reapers at work? If the Christian does not work, there are others who will labor. If the Truth of God does not now spread among the masses, error is spreading! You cannot silence the tongue of infidelity if you shut your own mouth....You know that the messengers of Satan are busy.**

As Hugh Latimer said, “The busiest bishop in England is the devil. He is always traveling up and down his diocese. He neither neglects town nor village, nor hamlet, nor so much as one of those who live in his see. He is seeking both by night and by day the ruin of souls.” Other hands—they are gathering the harvest. But it belongs to your Master, and will you endure it, will you endure it?

You servants of Christ, will you allow it? Shall the harvest be taken away? No! By the love you bear your Master take the prey from the mighty.

**And now, lastly, perhaps the most solemn reflection is that whether we gather in the harvest or not, there is a reaper who is silently gathering it every hour. Just now it is whispered that he is sharpening his sickle. That reaper is DEATH!** You may look upon this great city as the harvest field, and every week the bills of mortality tell us how steadily and how surely the scythe of Death moves to and fro, and how a lane is made through our population. Those who were once living men are taken like sheaves to the garner—taken to the graveyard and laid aside. You cannot stop their dying, but oh, that God might help you to stop their being damned! **You cannot stop the breath from going out of their bodies, but oh, if the Gospel could but stop their souls from going down to destruction!**

**...I remember when first I came to London how anxiously people listened to the Gospel, for the cholera was raging terribly.** There was little scoffing then. All day and sometimes all night long I went about from house to house and saw men and women dying. **And oh, how glad they were to see one's face, and when many were afraid to enter their houses for fear of disease, we who had no fear about such things found ourselves most gladly listened to when we spoke of Christ and of Divine things.**

...You have the balm of Gilead—when their wounds smart, pour it in! You know of Him who died to save, tell them of Him. **Lift high the Cross before their eyes. Tell them that God became Man that man might be lifted up to God. Tell them of Calvary, and its groans, and cries, and sweat of blood. Tell them of Jesus hanging on the Cross to save sinners. Tell them that there is life for a look at the Crucified One!**

**Tell them that He is able to save to the uttermost, all them that come unto God by Him.** Tell them that He is able to save at the eleventh hour, and to say to the dying thief, "Today shall you be with Me in Paradise." Oh, dear Hearers, while I am exhorting you who are Christians to look after strangers, **I may well ask you to look over those who are sitting in the pews with you! For there are some of you who, if you were to die tonight—if, instead of going down yonder steps beneath the columns you were to die in your seats—where would your souls go? If you reached your home and staggered into your bed, and found it your tomb, what would be your eternal fate? Will not conscience tell you that you could not plead a Savior's blood? You have never trusted it!**

...Oh, may God's Grace make you love Him now, tonight! **Sinner, look to Jesus, and you shall be saved! Trust Christ now! Trust Him only! Trust Him wholly! Trust Him earnestly and you shall rejoice, even tonight, and you shall be a part of that wheat which is white already unto harvest! Oh, my Hearers, I am concerned for your souls!**

I would gladly reap, myself, and bind up some sheaves to be carried into our earthly sheltering place in prospect of our heavenly home. I cannot bear the thought that any of you should ever be bound in bundles to be burned!

**What? Will any of you be lost, and be borne into the flame which never can be quenched? It must not be! Turn! Turn!** Why will you die? Are there any reasons you can urge for your choice when you select companionship with sinners here and devils hereafter, and despise the Gospel of salvation, and reject the overtures of Grace? There are none! You know you are wrong! You are persuaded that your present position is false and you are not without some dread of the result at last. Are there not at times fears which sting like serpents and poison your peace of mind so that you would gladly be free from them if you could?

**Well, listen to me, or rather hearken to God's Word as spoken by me—  
"Come unto Me all you that labor and are heavy laden, and I will give you rest." I speak of no untried remedy! I have myself tasted it! I am a witness of the efficacy and power of the blood of Christ to cleanse from all sin. I am surrounded by thousands who are all so many proofs of its value and unchanging might—**

**"Venture on Him, venture wholly,  
Let no other trust intrude.  
None but Jesus  
Can do helpless sinners good."**

(Note...Joseph Hart, 1759)

He is waiting to be gracious, near at hand, and not afar off.

**...The Physician knocks at your door and tells you of your disease. He proffers to you the remedy, assures you of a complete and of an immediate cure. And you—oh madness and folly unspeakable!—you hesitate to welcome Him! And you reject, it may be, all His offered care. Then you must perish!** For your ignorance and poverty are such that no help of man can avail. You cannot effect your own cure and therefore you will go down to the pit with your blood upon your own head.

May this folly soon cease, and you be inclined to listen to Him whose touch gives health, yes, life from the dead! In His name I proclaim salvation! **Look, then, to Him! Believe, and life everlasting shall be yours. May God Almighty bless you, and may we meet in Heaven. Amen.**